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"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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EXTRACTS FROM THE JOURNAL OF MR. WOLFF.

(Continued from p. 260.)

The Copts of Rosetta are in possession of a picture of the Archangel Michael, which was excavated at Alexandria 1500 years ago. I observed that almost all the Coptic men read the Coptic language. They do not kneel down when they are praying, nor do the Greeks or Jews. After the prayer is over they kiss the priest's hands. The Copts and other native Christians in the East, desire very much that all Christians should be united; but this desire does not proceed from evangelical principles, but on account of their being oppressed by the Turks; for if they all were united, they might become formidable to the Turks, and even break their yoke. The Jews of Rosetta are in general in a gross state of ignorance, so that I was even obliged to refuse the Hebrew New Testament to some who desired it, for they were not able to read it. I showed to-day to the Mullah, who called on me, the expression in Gen. i. 3, and I observed that there was to be found a similar expression in the Koran, "Let it be, and it was." The same Mullah told me that he was in the possession of an Arabic Bible and Testament, which he bought from a traveller several years ago. That traveller was most probably Mr. Burkhardt. Mons. Belzoni, when at Rosetta, sold several Arabic Bibles. We saw one copy of it in the house of a Copt. We sold altogether at Rosetta, thirty copies of Scriptures for ninety-one piastres and a half, and distributed 100 Tracts during our stay at Rosetta. We left Rosetta at nine o'clock in the morning. The Copt priest and other Copts accompanied us to our boat on the Nile.

Jan. 26, 1823. On the Nile. We observed the moon entering into an eclipse. The Arabs in our boat began to be alarmed exceedingly. We asked them what they thought that this eclipse signified? They replied, that it indicates a revolution against the Pacha; for he presses too much money from the people. We heard the voices of the Arabs in the neighbouring villages, loud lamenting and exclaiming, "O Lord, most merciful! have mercy upon us! O Mohammed, O Prophet!" The Arabs in our boat asked us finally,

what we thought that the cause might be? We tried to make them understand the cause of it, but we did not succeed. We told them that we Christians, who believe that there is God, and nothing but God, and Jesus the Son of God, fear nothing. They repeated our Creed.

Messrs. Fisk, King, and myself, called on the Rabbi of the Caraites, who was just gone to the bath, according to the custom of the Caraites, who go bathing every Friday before the Sabbath begins. It is very striking that all the Caraites have very long noses, and have a very different physiognomy from the Talmudist Jews.

We called on Rabbi Mercado, the High-priest of the Talmudist Jews, who called on me with his Vice-rabbies the last year. He received us very kindly. We did not enter with him into a discussion, but asked him and his son the following questions: We desired first to see the sixth chapter of Deut. written on parchment, which they have fixed on their door-posts, "Hear, Israel, the Lord our God is one Lord." We asked him his opinion, why the expression "our God" was in the plural number?

Rabbi Mercado. When Jacob, whose name was Israel, called together his sons, and said, "Gather yourselves together, and hear, ye sons of Jacob, and hearken unto Israel your father," his sons, when gathered together, said, "Hear, Israel (Jacob, our father,) Jehovah is our God;" namely, the God of every one of us; and it is the plural, to indicate that he was the God of all the tribes together, and to prevent all mistake Jacob replied, "The Lord (Jehovah) is one."

We. Why is the plural in Genesis i. 1, "In the beginning *Gods* (Elohim) created heaven and earth?"

Rabbi Mercado. I will ask you a question, and then I will answer your question, "How many names has God?"

We. Jehovah, Elohim, Shaddai יְהוָה אֱלֹהִים שַׁדְדַּי.

Rabbi Mercado. Why is God called Shaddai?

We. To indicate his power.

Rabbi Mercado. No; but God was rather called Shaddai (שַׁדְדַּי) on the following account: God created the world in six days, and then he said, "It is enough," for Shaddai (שַׁדְדַּי) is an abbreviation of שָׂאֵמַר רַי, "He who said, It is enough." And the Lord will say again, "It is

enough;" he will be again Shaddai, when the world shall have stood 6000 years, then the seventh thousand years shall be the great Sabbath! The Lord is called יהוה to indicate his mercy, and the Lord is called אלהים, which is in the plural, to indicate that he is judge of the whole earth, both of the Jews and of the Gentiles.

We. Who was the Prophet like unto Moses?

Rabbi Mercado. As it was said of Moses. "There was no prophet like unto Moses," the Jews might have thought that the Jews are not obliged to obey any other prophet who might come after Moses. To prevent such a misrepresentation, the Lord revealed to them that there shall be prophets like unto Moses, whom they must hear; and one among those prophets like unto Moses was Joshua.

Mr. Beltrami, formerly the Austrian Consul's Secretary at Alexandria, called on me and said, "I am a Catholic, but if you prove to me that the Lutheran religion is better, I will renounce the Catholic religion."

I. "I came neither to prove that the Catholic nor the Protestant religion is the best, but that Jesus Christ is the Saviour of the world, and that he died for our sins, and that there is only one name given under heaven, by which we can be saved, and that is the name of Christ Jesus, blessed for ever!" He bought, after this conversation, a French Bible of us, and promised to call again.

Feb. 1, 1823. Brothers King, Fisk, and myself, went this morning to the Synagogue of the Talmudist Jews. The hopeful youth, Raphael Janua, a Jew, who remained with me last year whole days, and read with me in the Scripture and the New Testament, was in the Synagogue. He expressed his joy to see me again, and complained to me that Rabbi Mercado has collected by force all the New Testaments which I had distributed; some few of the Jews only, were firm enough not to give him the books, and Janua's own copy was taken from him (as he told me) when he was not at home. He said, "I am obliged to make use of the copy of the New Testament of which Eliah Haja is still in possession." Raphael Janua did then promise to call on me, and I heard that there were three Jews in our lodgings, to speak with me, but I was not at home.

We went, after this, to the Synagogue, called *Turkia*, for a lady called *Turkia*, did build that Synagogue. They were just chanting, "The Lord is my strength

and song, he is become my salvation." (Exod. xv. 2.) O Lord Jesus, that thou mayest bow the heaven and become my people's strength and song, that they may acknowledge that Thou art their salvation!

Two of the tribe of Levi, called Cohanim, mounted the stairs of the sanctuary, covered their faces with a veil, and lifted up their hands, and blessed the people in a melodious voice.

They took then out of the sanctuary the law of Moses, and seven persons were called to read a portion of it. As soon as one had done with his lesson, the whole assembly exclaimed, "Oh that it may afford strength unto you!" and he (the reader) replied, "Oh that it may afford strength unto you!"

We called then on the Caraites, who were just going out of the Synagogue. It pleased God to disappoint us in a degree, by sending a Talmudist Jew in our way, who accompanied us to the Caraites, which circumstance prevented us from having a full conversation with the Caraites. We went, however, with them to their Synagogue.

Every one who enters the Synagogue of the Caraites is obliged to leave at the gate his boots. We conformed to this custom.

They showed to us a manuscript of the Law of Moses, and a couple of manuscripts of the whole of the Old Testament, written in the Crimea 140 years ago. As it is a custom that every visitor of the Caraites Synagogue leaves an alms, we promised to send the next day five piastres. They immediately lifted up their voice and said, "O Lord, that Thou mayest bless with a blessing Joseph Wolff, the son of David, and mayest thou give him from the dew of heaven above, and from the fatness of the earth; and mayest thou permit him to enter Jerusalem." They prayed in the same manner for Messrs. Fisk and King. I prayed then for them to Jesus Christ with a loud voice. The Talmudist Jew spake then with them in an angry manner. We called then on the Caraites Rabbi, but we were not able to enter with him into any conversation, on account of the Talmudist Jew. That very Talmudist Jew did go with us to our lodging. The Lord enabled me to preach to him the truth. I went then to Eliah Haja, where I met a company of Jews, with whom I spake again about Christ.

Feb. 4, 1823. I sold Bibles for thirty-eight piastres.

As my brethren Messrs. Fisk and King

went to-day to the pyramids, which I saw in the year 1821, John Warton, Esq. introduced me to Ismael Gibraltar, the Admiral of the Turkish Fleet, a Mohammedan by birth. He was in Europe, and speaks the Italian, English, and French languages. He knows Mezzofanti in Bologna, and Sylvestre de Sacy in Paris. Osmon Nurreddin Effendi, a Turkish General, Monsier Marengo, and John Warton, Esq. were present. He desired me to sit down near him, and after my having spoken with him about Professor Lee, in Cambridge, Ismael Gibraltar began to ask me, after that I had told him that I was a preacher of the Gospel.

Gibraltar. I would wish to know the object of the Bible Society, and the use of translating the Bible into all the languages?

I. Nobody will ever deny the use of an ancient historical book in all the languages, and men have therefore translated the writings of the ancient Greeks and Romans. Much more is it important to translate into all languages the most ancient of all the books, which not only contains the most ancient history, but the most sublime morals, and the remedy against the deep corruption of our hearts, *which is the word of God—the Holy Bible*. It is the intention of the Bible Society to give that word of God to all the Christians upon earth! Christians hitherto have been involved, alas! in a continual controversy among themselves; but since the Bible Society is furnishing all the Christians with the word of God, many Catholics have perceived that the idolatrous worship of images is *anti-scriptural*, and have renounced that worship and abhor it; and mutual love, peace, and harmony, were produced among Christians of several denominations.

Ismael Gibraltar. I see so many sects among Christians, and one party hates the other.

I. We perceive by this, nothing else but the corruption of our heart—of our nature; that our nature cannot comprehend such things which are divine. Christ Jesus does command *peace*—his words have been, "*My peace I give unto you*;" but men quarrel and love *strife*. We have, however seen the fruits of the Bible Society: the sects in England consider each other, since the establishment of the Bible Society, more than ever as brethren; and even the difference between Catholics and Protestants ceases now, from day to day, more and more. And by reading that book, Christians have learned to love Mohammedans, who are of a different religion.

For we perceive by reading that book, that Christ made no distinction between Samaritan and Jew.

Osmon Effendi Nurreddin. You will permit me, Mr. Wolff, to ask you, whether you think that those who established the Bible society were good Christians?

I. I hope that those who established that Society, and the zealous promoters of that Society, are good Christians.

Osman Effendi. All that men may desire is *rest* and *peace* of mind, he who disturbs that *rest* and *peace* of mind is an enemy to mankind. The Bible Society, by trying to convert people to the faith of the Bible disturbs the *rest* and *peace* of mind of many; whilst they convert *one*, the *rest* and *peace* of whole families may be disturbed, and even the rest of the convert, for he will be persecuted by his relations.

I. In the operations of any person, we must consider *the object* he aims at, and the *means* by which he endeavours to obtain it; if both are good, the *labours* and *designs* of such a person must be approved. The object of the Bible Society is to promote *rest*, and *peace*, and *joy*, and *unity*, and *harmony* among men; and to show men the road to everlasting life. The means they apply is the word of God, which contains *peace*, for the first words Jesus Christ our Lord said, were "Peace!" You say that the Bible Society disturbs the *peace* and *rest* of men. There are two kinds of *peace*, *tranquility* and *rest*. The *beast*, the *ox*, enjoys, likewise, a certain kind of *peace* and *rest*. But man must seek *peace* and *rest* in a higher object—he must seek both in God. The Bible Society, by giving to men the word of God; has produced that *peace*, and *joy*; and *rest*, which is in God; not only in families, but in whole countries. The inhabitants of Otaheite, by having accepted the word of God, do no longer devour their enemies; they became civilized, and found *rest* and *peace* in the book of God. And the man who becomes convinced of the truth of that book, has *peace* and *rest* in the midst of persecution!

Ismael Gibraltar. I can assure you that there are, however, many mistakes in the Turkish and Arabic translations of the Bible.

I. The members of the Bible Society will be most thankful to you for any observation of that kind; for men are not *infallible*, and it is therefore probable there may be some grammatical faults in the translations.

Ismael Gibraltar. I wish to be in England, I would then mount the pulpit, and preach on this subject.

I. It would be highly interesting to hear your Excellency preach.

The conversation ended after two hours; he told me that I should call on him every day, and as he desired from me an Italian and Turkish Bible and Testament, I gave it to him. He told me that members of the Bible Society gave him often a quantity of Bibles, which he distributed among his friends.

I called on the Coptic Patriarch to get from him letters of introduction for Messrs. Fisk, King, and myself to the Coptic Convents in Upper Egypt. He wrote immediately the letter for all the Bishops and Superiors, and calls us his children in the letters. I gave to him two copies of Arabic Genesis, one Arabic Psalter, and one Arabic New Testament.

I asked him whether the Copts circumcise their children. He replied, that those Copts who live in villages conform to the custom of the Mussulmen. Captain Caviglia, who is digging through the darkest parts of the pyramids to find light, called on us with several other gentlemen. He told us that there are still magicians in Egypt, who tell wonderful things, and cure persons by the art of the devil. Mr. King observed that he did not believe that the devil was a good physician, but rather a quack. We have, however, heard from other creditable persons, striking stories about those magicians, but I will keep back my judgment about them, till we come back from Upper Egypt to set out for Jerusalem, when we shall have an opportunity of seeing some magicians.

I received your letter of November, and hope to be able, by the grace of God, to conform myself exactly to your wish. The Lord has now given me two very wise, discreet, and pious brethren, with whom I am able to consult—and thus, Thou, O Lord, Jesus, I hope that Thou wilt remain with me, in me, and I in Thee!

After our return from Upper Egypt, to which spot we set out to-day (February 6th,) with Bibles, we hope to reach soon the daughter of Zion, and to bring thence glad tidings, and to say, Behold your King cometh! he shall come, he will come, and he will not tarry! Amen.

I am, Dear Patron in Christ,
Your thankful
JOSEPH WOLFF

From Waln's Description of China.

THE DELUGE.

There are few notions, however chimerical or absurd, that may not obtain some degree of plausibility through the ingenuity of the sophist. In

asserting the heights of Tartary, situated in the country of the Eleuths, to be the cradle of the human species, or still more emphatically, and perhaps properly, "the foundery of the human race," the volaries of this belief overthrow the whole structure of ancient history, making the parts of Asia, which, according to the best chronologists, were unknown to Noah and to his immediate posterity, the first regions of the postdiluvian world that were inhabited. That the ancient Scythians, and the Tartars or Tatars, were the same people, will not be disputed; and their descent from Magog, one of the posterity of Japhet is very generally admitted. Magog established himself to the eastward of the Caspian Sea, from whence his descendants extended themselves over the vast regions on the northern frontiers of China.

Important historical sacrifices have, heretofore, been made, solely to support a favourite theory. In the first place, they contend that as certain mountains of the Altaic chain in Tartary are higher than any other in the old world, they were the first to be covered, and the last to be uncovered at the deluge. All nations possess some traditional accounts of a general or local deluge. Notwithstanding the objections of those free-thinkers, that no direct historical account of that event is found among ancient profane writers; that it is impossible to account for the vast quantities of water necessary to overflow the earth to the depth specified; and that there was no necessity for an universal deluge, as the same end might have been accomplished by a partial one, yet the general voice of mankind, at all times, and in all parts of the world, supports the truth of this part of Mosaic history. It would be superfluous to examine the various theories which have been formed upon this subject, as it is sufficient for our purpose to show that Mount Ararat was the hive from whence the present race of men originally proceeded, and not the heights of Tartary, or Scythia. The theory of Dr. Burnet, who denies the existence of mountains before the flood, is directly contrary to the word of Moses, that "all the high hills that were under the whole heaven were covered." Mr. Whiston endeavours, to show, that a comet, descending into the plane of the ecliptic towards its perihelion, passed just before the earth on the first day of the deluge, burst the crust of the earth, covering the internal abyss of waters, by the force of attraction, and broke open the fountains of the great deep. According to M. de la Pryme, the deluge was effected by breaking the subterraneous caverns and pillars of the earth by dreadful earthquakes, and causing it to be swallowed up by the waters; but this idea is equally at variance with Scripture testimony.—Mr. Hutchinson asserts, that when the earth was created, the terrestrial matter was entirely dissolved in the aqueous: within the sphere of earth and water was a vast cavity called by Moses *the deep*; and this internal cavity was filled with the same gross, dark air, that lay upon the exterior of the spherical figure. When light was created the internal air received elasticity sufficient to burst out through the external covering of earth and water, and the water, descending, filled up the void, and left the earth in a form similar to that which it has at present. Thus, according to him, the antediluvian world, as well as the present, consisted of a vast collection, or *nucleus* of water, called *the great deep*, or the *abyss*; and over this was the shell of earth, perforated in many places, by which means the waters of the ocean com-

municated with the abyss. The breaking up of these fountains was occasioned by a miraculous pressure of the atmosphere, from the immediate action of the Deity himself; and the air descending to where it had originally been, drove out the waters over the whole face of the dry land. The physical objection to the action of the air upon the water is sufficiently evident: nothing but a continued miracle could have retained the atmosphere, for any time in the abyss, as the pressure of the water would immediately have forced it up again through those holes which afforded a passage downwards, and which had been opened by the pressure of the air, which must necessarily have been unequal.

The theories of those who advocate a partial deluge, among whom are Isaac Vossius, Mr. Cottoon, Bishop Stillingfleet, and many others, are not more tenable. A partial deluge is, in the nature of things, impossible. It cannot be imagined that the waters could accumulate upon any country without going off to sea, while the latter retained its usual level; nor that any part of the sea could remain above the level of the rest. Besides, it is expressly written, that "All flesh died that moved upon the earth both of fowl and of cattle, and of every creeping thing that creepeth upon the earth, and every man.—All in whose nostrils was the breath of life, of all that was in the dry land died." Again it is said, "Every living substance that I have made will I destroy from off the face of the earth." It is therefore apparent, that a partial deluge cannot be supported but in direct opposition to the word of God.

Traditionary accounts of a deluge, as I have already stated, have been discovered among all the nations of the world; not only among the Egyptians, Ammonians, Arabs, Phrygians, Syrians, Greeks, Ionians, Babylonians, Medes, Persians, Indians, Chinese, Japanese, and other ancient nations of the old world, but among the Mexicans, Peruvians, Brazilians, Guanchas, the natives of Terra Firma, &c. in South America, the aborigines of North America, and of the Island of Cuba, and even the Savages of Otaheite.

Placing therefore, implicit faith in the author of the Pentateuch, which is further strengthened by natural appearances, it is necessary to show as far as may be practicable, that the dove found a resting place for the sole of her foot, and the ark rested on the mountains of Ararat.

All the Eastern writers are unanimous in the opinion, that Noah descended from the ark upon the mountains of Armenia. A valuable tract from Abydenus, has been preserved by Eusebius, that was taken from the Archives of the Medes and Babylonians, not only resembling, in its principal features, the Mosaic account of the deluge, but explicitly pointing out Armenia as the country in which the ark descended, and where its remains were preserved for a long time. Eusebius gives a curious account, to the present purpose, from Melon, who wrote a treatise against the Jews. He takes notice among other things, of the person who survived the deluge, retreating with his sons, after the calamity, from Armenia. Part of the ceremony in most of the ancient Egyptian mysteries, consisted in carrying about a ship or boat; which custom on due examination, will be found to relate to nothing else but Noah, and the deluge. The ship of Isis is well known; the name of this, and of all the navicular shrines, was *Baris*, being the very name of the mountain, according to Nicholas Damascenus, on which

the ark of Noah rested, the Ararat of Armenia. So striking a coincidence could not be the result of accident. In the third volume of M. Perron's *Zendavesta*, there is an account given of the cosmogony of the Parsees; after relating the circumstances of the deluge, intermingled with fables, but radically correct, it is stated that after the waters had subsided, the mountain of *Albordi* in *Ferakh-kand* first appeared. Josephus informs us that the Armenians called the spot upon which the ark rested at the descent of Noah, *Apobaterion*, signifying an exit or coming out; and that the inhabitants showed some remains of that stupendous fabric, which they had preserved to that day. Most Pagan writers have left their testimonies of a general deluge, and of the ark in which the select few were secured from inundation. Berosus, the Chaldean, writes, "that some fragments of this vessel are still to be seen in the mountains of the Cordyceans, in Armenia; and that many of them carry off pieces of the pitch which closed its seams, as charms against enchantment." The exact time, in which Berosus existed is unknown, but it is supposed to have been about two hundred and sixty-eight years, B. C. Hieronymus, the Egyptian, in his *Antiquities of the Phoenicians*, as well as many other writers, speak to the same purport. But Nicholas of Damascus informs us more explicitly, "That above the province of Minyas, in Armenia, there is a certain stupendous mountain, named *Baris*, to which, it is reported, that many flying at the time of the deluge, by that means escaped; and that a man was borne on an ark to the summit of that mountain and some fragments of the materials, of which the ark was composed, remained there to this day." He adds, "This probably is the man alluded to by Moses, the legislator of the Jews." Abydenus, who lived B. C. about 340, particularly states, that the people of the country used to get small pieces of wood, which they carried about by way of amulet. Theophilus says expressly, that the remains of the ark were to be seen upon the mountains of Aram, or Armenia; and Chrysostom appeals to it as a thing well known; "Do not," says he, "those mountains of Armenia bear witness to the truth? those mountains where the ark rested? and are not the remains of it preserved there even unto this day?" (A. D. 407.)

The preservation of the ark for so many ages, notwithstanding this strong corroborating testimony, is wholly incredible, without adverting to the perpetual snow which covers the summit of Ararat; but the united opinions of so many writers conclusively show, that Armenia is the country where Noah descended; and this conclusion can suffer no alteration, whether the remains of the ark existed or not. The same general belief entertained by Pagan writers, cannot diminish in importance, although it should be mixed up with fabulous accounts. In modern times, we have the example of a Dutch traveller, named Struys, who affirms, that he travelled twenty-five miles up mount Ararat to see a Romish hermit; that, after having passed through the three regions of clouds, the first dark and thick, the next cold and full of snow, and the third colder still, he arrived at the cell of the hermit, when he breathed a very serene and temperate air; that the recluse told him he had lived there twenty-five years, and never perceived wind or rain; that on the top of the mountain there still reigned a greater tranquillity, whereby the ark was preserved; and that he received, from the hands of the holy father, a cross made of the wood of the ark! The writer

has given a formal copy of a certificate to that effect, in his fabricated relation. Tenseiro, who wrote the narrative of an embassy from the Portuguese governor of India to Persia, performed by De Meneyes, in 1520, passed over the most elevated regions of Armenia. The natives here pointed out to him the mountain on which the ark of Noah had alighted, with the Ark itself resting on it, which they assured him they saw distinctly, and were accustomed to bring down fragments of the wood as relics. Our traveller, however, after gazing long in the most anxious and intent manner, never was able to discover any thing but snow; a circumstance which deeply mortified him, and which he could not account for, only by supposing that some extraordinary malady had affected his eyes in consequence of the dazzling white which surrounded them.

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From the Christian Observer.

LETTERS WRITTEN DURING A JOURNEY THROUGH NORTH AMERICA.

(Concluded from p. 264.)

I first entered New England, in the state of Vermont, which I crossed in the autumn, and with which I was much delighted. It well deserves its name; and I do not think that I have had a more interesting ride of the same length since my arrival in America, except *perhaps* in the valley of the Shenandoah,—and *there* there were some slaves at least, while *here* the “Green mountain boys” are as free and independent as in the times which Mrs. Grant describes, and perhaps a little more enlightened. We found schools in every township, and there are various colleges in the State. The attention of the clergy to their duties is most exemplary, and *non-residence is said not to be known among them*. I scarcely saw an inn without a Bible in the parlour; and I several times found a volume of Scott’s Bible in my bed-chamber. At one place where we changed horses, were the life of Harriet Newell (a present from the minister to the innkeeper’s daughter), Whitfield’s Sermons, Young’s Night Thoughts, &c.; and at another, Walter Scott, the Pastor’s Fire-side, Blair’s Lectures, Paley’s Philosophy, Darwin’s Botanic Garden, French Grammar, and some others,—and this in one room in a country inn. The face of the country sometimes reminded me of the richest meadow land in Craven, sometimes of the most romantic part of Derbyshire, and very

often of a valley to us more dear and beautiful than can be found in either. The houses, either when grouped in villages or standing alone, are clean white frame houses with Venetian blinds. The churches are of white frame also with lofty spires; simple, pretty, and, better than all, very numerous. I remember as we crossed the Connecticut river, which there divides the states of Vermont and New Hampshire, I asked the driver a young man of about eighteen years of age, whether we should find the New Hampshire people as civil as the “green mountain boys.” He said,—“No; you will not find them quite as civil and certainly not so enlightened: as their land is so poor in general, that they have not the same opportunities of improvement, although there are schools in every district, and every one can read.” Indeed, the number of schools which you observe as you pass along the roads in New England, and the neat appearance and respectable civil manners of the children going or returning with their little books under their arms, are very pleasing. Mr. Webster was quite correct in his remark on this subject, in his eloquent oration at the second centenary of the landing of the Pilgrim Fathers on the Plymouth Rock. “Although” said he, “the representatives of the kingdom of Great Britain and Ireland listened to a gentleman of distinguished character (Mr. Brougham) with astonishment and delight, when detailing his plan of national education, we hear no principles with which we ourselves have not been familiar from youth: we see nothing in the plan but an approach to that system which has been established in New England for more than a century and a half. It is said, that in England not more than one child in fifteen possesses the means of being taught to read and write: in Wales, one in twenty; in France, until lately, when some improvement was made, not more than one in thirty-five. Now it is hardly too strong to say that in New England *every* child possesses such means. That which is elsewhere left to chance or charity, we secure by

law. For the purpose of public instruction, we hold every man subject to taxation in proportion to his property; and we look not to the question whether he himself have or have not children to be benefited by the education for which he pays. We regard it as a wise and liberal system of policy, by which property, and life, and the peace of society are secured. We seek to prevent in some measure the extension of the penal code, by inspiring a salutary and conservative principle of virtue and of knowledge at an early age. We hope for a security beyond the law, and above the law, in the prevalence of enlightened and well principled moral sentiment. We hope to continue and prolong the time when in the villages or farm houses of New England there may be undisturbed sleep within unbarred doors. And knowing that our government rests directly in the public will, that we may preserve it, we endeavour to give a safe and proper direction to that public will." All this is to be ascribed to the peculiar character of the first settlers of New England. It has been well observed, "The scattered settlements along the shores of Massachusetts and Connecticut, which in the map of the now extensive empire of America can hardly be made visible, were not inhabited, as is often the case in a new colony, by men of forlorn prospects and ruined character, or by desperate expelled outcasts, but by gentlemen and yeomen of England, who, in a period of stern religious dissent, went into a voluntary distant exile to preserve what they considered the truth. These men, who had been bred in the antique cloisters of Oxford and Cambridge, united all the learning of the schools to the piety and zeal of confessors and martyrs." "Poetry," says Mr. Webster, "has fancied nothing in the wandering of heroes so distinct and characteristic. Here was man, unprotected indeed, and unprovided for on the shore of a rude and fearful wilderness; but it was politic, intelligent, and educated man. Every thing was civilized but the physical world. Institutions, containing, in substance, all

that ages had done for human government, were established in a forest. Cultivated mind was made to act on uncultivated nature; and, more than all, a government and a country were to commence with the very first foundation laid under the Divine light of the Christian Religion."

To the superior advantages of education transmitted by their learned forefathers to the inhabitants of the Eastern States, as well as to the poverty of their soil, is to be ascribed that spirit of emigration which has rendered New England the *officina gentium* of North America. You remember how beautifully the connexion between superior intelligence in the population of a comparatively poor country and a spirit of adventure and emigration are pourtrayed by Dr. Currie, in his remarks on the scottish peasants. But to return to my narrative—

A little circumstance which I will mention, will shew you the difference between the state of manners in Connecticut and that part of the State of New York on which we had just entered. The snow had so far disappeared from many parts of the road that, after tugging along in the mud, and availing ourselves of every little patch of snow on the road side, we were obliged to part with our sleigh and obtain a waggon. While they were preparing this little vehicle, I went into the house of the person who undertook to convey us; and, in speaking about his coming home the same night, (it was Saturday,) or making an allowance for his staying at Poughkeepsie the following day, his wife said, "Oh, people don't think so much about the Sabbath here. In Connecticut they take any body up that travels on Sunday; but here we're in a loose township, where people think little about religion—I was not brought up so." Now in that part of Connecticut where I hired the sleigh it was considered quite a matter of course "to tarry on the Sabbath," as they termed it, and to include it in their calculation of expenses.

The owner and driver of the Jersey waggon was of German extraction

though a "*native born*" American, and was very conversible. He told me that his father and his brother had remained in Upper Canada, where they found the land excellent, and that he would go there too, but his "*woman's father*" was loth to lose his daughter; that he resigned a commission he held in the American army during the late war, on finding his company ordered to the Canadian frontiers, as it seemed unnatural to fight against his neighbours, and still more against his own kin. We stopped towards night to feed our horses at a place called Pleasant Valley, where there was a larger circle than usual sitting round the fire, and fewer persons standing about the bar, which I attributed to our being in a German neighbourhood. They were talking about "*a Caucus*" which had been held or was going to be held, for the appointment of some petty officer. I will explain this proceeding to you when we meet. We have long been familiar with it, as a preliminary movement in the election of president; but I was not aware when I left England that it extended to the election of very subordinate officers. It was starlight for two hours before we reached Poughkeepsie, where I met with a very frigid reception from a very surly landlord, who seemed to suppose he was conferring a favour by allowing one to cross his threshold. I obtained a comfortable little room however, and saw my frosty friend only once while I staid. I rose early next morning, and found, to my satisfaction, that my window looked over the noble Hudson to the high land on the opposite side; and, on going out, I found myself, as I expected, in sight of some of the finest mountains in North America. These are the Catskill, the fine northern range, in which the Alleghany and the Blue Mountains terminate: they are the most picturesque range that I have seen in America (except, perhaps, one range in Virginia, from the valley of the Shenandoah, and I do not know that I ought to except that. Their rounded summits and towering peaks give them a strong resemblance to our mountain

scenery, and form a striking contrast to the unbroken continuity and horizontal outline of the American mountains generally, and especially of the Alleghany. They are not higher than the fine range of the Lake Mountains which we see from Lancaster Castle, nor, I think, either more beautiful or sublime; but it is difficult to compare objects, where the one is present to the eye, the other only to the imagination. It was a very fine morning, and the sun threw a rich red tinge over their snowy sides when he rose. To the south, the Fishkill Mountains, which are also very remarkable ones, were distinctly visible, and in the vicinity of this fine scenery—by many persons considered the finest in North America—I had arranged to pass my last Sabbath on these western shores. To how many interesting reflections, prospective, and retrospective, that single consideration gave rise, I must leave you to imagine.

In the Episcopal Church, a little plain building, we had a good sermon from the words, "*All things are yours,*" &c., and in the afternoon in the Baptists' Meeting, on a kindred subject, from the text, "*All things work together for good to them that love God, that are the called according to his purpose.*"

We had a glorious sun-set, and as the sun went down I appeared to take leave of America; for I anticipate little time either to think or feel during the ensuing week of preparation.

New-York, March 7th.

We left Poughkeepsie at four o'clock the next morning in the stage. This is principally a Dutch town, as is very evident in the structure of the buildings, and the construction of the men and women; the former of smaller, the latter of ampler, dimensions than are common in America. The ride to New-York, 80 miles, is one of the most striking in this country. In the space of 20 miles, through and over what are called the Highlands, or the Fishkill Mountains, I saw more of nature's ruins than in my whole life before:

Rocks, mounds, and knolls, confusedly hurl'd,
The fragments of an earlier world.

Many of the smaller defiles resembled the Trossacks, but were far wilder. I will, however, attempt no description. I will only say that for two days I was revelling in magnificent scenery, and adding largely to those chambers of imagery from which I hope during life to be able to summon at pleasure the most sublime and beautiful forms of nature.

I had a very fine view of the passage which the Hudson has forced for itself through the Fishkill mountains, as the Potomac and Shenandoah through the Blue Mountains in Virginia. We were within a short distance of the Hudson during a great part of the day; frequently on its banks; and as the day was bright, and I sat by the coachman till it was dark, I saw the country to great advantage. I had before sailed through the Highlands by moonlight, on my way to Canada. We reached New-York after midnight (this morning); and I am now writing my last letter to England in the house where I slept the night we landed, sixteen months since. I can hardly believe that only sixteen months have elapsed since I first landed.

"These lands beneath Hesperian skies,
Where daylight sojourns till our morrow rise."

Every week indeed has glided rapidly away; but the new sources of interest which have opened to me on every side, and the various scenes through which I have passed, have given to the intervening period an apparent extension far beyond its real limits. In little more than a year I have visited Upper and Lower Canada, and traversed the United States from their northern to their southern extremity, comprehending in my route the States of Maine, Vermont, Massachusetts, Rhode Island, Connecticut, New-York, Pennsylvania, Delaware, Maryland, Virginia, N. and S. Carolina, Georgia, Alabama, Louisiana, Mississippi, and Tennessee. I have crossed the Alleghany in Tennessee, the Blue Ridge in Virginia, and the Green Mountains in Vermont. I have sailed on those inland seas, and traversed those boundless forests, which are associated with our earliest conceptions of

this Western world. I have seen the St. Lawrence precipitate its mighty torrent down the Falls of Niagara; reflect from its calm expanse the frowning battlements of Quebec, and then flow majestically to the wintry shores of Labrador; and the Mississippi, rising in the same table land as the St. Lawrence, rolling its turbid waters for three thousand miles to the orange groves of Louisiana, and, at last, falling into the Gulph of Mexico, under nearly the same latitude as the Nile. I have conversed with the polished circles of the Atlantic cities; the forlorn emigrant in the wilderness; the Negro on the plantation; and the Indian in his native forest. In successive intervals of *space* I have traced society through those various stages which in most countries are exhibited only in successive periods of *time*. I have seen the roving hunter acquiring the habits of the herdsman; the pastoral state merging into the agricultural, and the agricultural into the manufacturing and commercial. I am now on the eve of embarking for the old world. Need I add that I shall return, if I am spared, with undiminished affection for the friends I left behind; with unshaken fidelity and attachment to the land of my nativity; and, if possible, with a deeper sense than ever of the glory and privilege of having been born "*a British*," as the interpreter of my Indian hunters would say? Indeed, you need never fear that my country will have too few attractions for me, while she produces so many male and female worthies. Who would renounce the honour of being compatriots of her living ornaments, to say nothing of her long line of illustrious dead? But even her woods, her rivers, and her mountains have not lost one charm by comparison. Our woods and rivers will appear more diminutive, perhaps, than before, but not less picturesque; and Ingleborough and Lunsdale, Caniston Fells, and our Lake scenery, are surpassed by nothing which I have seen. You must not be surprised, however, if I feel a strong emotion on bidding a last adieu to these western shores; to a country where I

have passed many happy hours ; where I have found so much to stimulate and gratify curiosity ; and where I have experienced a degree of attention which I never can forget. In the interest which I must ever feel in the destinies of this favoured land, in her European, her African, and her Aboriginal population. I seem as if I were endowed with a new sense. I see in the Americans a nation who are to shew to generations yet unborn, what *British* energy can accomplish when unfettered by the artificial arrangements of less enlightened times, and the clumsy machinery of the old complicated system of commercial policy ; when combining with the elastic vigour of renovated youth the experience of a long spirited career of prosperity and glory ; and when bringing to the boundless regions of a new world, fair and fresh from the hand of its Creator, the intellectual treasures which have been accumulating for centuries in the old.

It is in this light that I wish to regard America ; as a scion from the old British oak—not as a rival, whose growing greatness is to excite jealousy and apprehension, but as the vigorous child of an illustrious parent, whose future glory may reflect lustre on the distinguished family from which she sprang, and who should be solicitous to prove herself worthy of her high descent. May her future career evince both her title and her sensibility to her hereditary honours ! May the child forget the supposed severity of the parent, and the parent the alleged obstinacy of the child ; and while, as two independent nations, they emulate each other in glorious deeds, may they combine their commanding influence to promote the lasting interests of the human race !

NEW-HAVEN, OCTOBER 4.

BAPTIST CHURCH IN ENGLAND.

The number of Baptist Churches in England in 1789, was 307. The number in 1822 was 708, giving an increase in 33 years, of 401 Churches. This statement may be considered as tolerably correct, as it is formed from an

article contained in the London Baptist Magazine for August of the present year.

One hundred and eighteen pounds sterling, were given on the 20th of June 1823, to the widows of Baptist Ministers in England, out of the profits of the Magazine, for six months.—A similar donation is made twice every year.

The Rev. Wm. D. Snodgrass, was installed on the 26th instant, as pastor of the Church in Murray street, N. Y. formerly under the care of the Rev. Dr. Mason. Sermon by the Rev. Dr. M'Auley.

THEOLOGICAL SEMINARY AT AUBURN.

The prospects of this institution are brightening apace. In addition to the sum of \$15,000 which we mentioned in a former number as having been given by a benevolent individual for the founding of a Professorship, to which the Rev. Dr. Richards has been elected, other valuable contributions have been made. In a tour lately made by the Rev. Mr. Cox of New-York, for the benefit of the Seminary, \$558 were collected in Utica, \$22,76 in Geneva ; \$240,24 in Canandaigua ; \$1287 70 in Auburn. It is stated that "the effective subscription in Auburn, previous to the visit on this occasion, amounted to more than \$19,000."

WEST INDIES.

The Planters, and Merchants of the City of London who are interested in the prosperity of the West India Islands, have voted one thousand pounds sterling, from the general fund, in aid of the Society for the conversion of Negroes. In addition to this sum, about 340£. have been received in consequence of a Circular which was issued, stating the wants and claims of the Society. From this circular, it appears that the Society derives its existence from a charitable donation of the Hon. Robert Boyle, and that it was incorporated in the year 1794 at the instance of the Rt. Rev. Beilby Porteus, late Bishop of London. Difficulties occurred which in 1803, caused a suspension of the collections in aid of the Society.

The principal of those difficulties, viz. that of engaging clergymen of the Established Church, well qualified in all respects to co-operate with the clergy of the islands in the conversion and religious instruction

the Negroes, is now considerably lessened; while, on the other hand, the application for such assistance from the Authorities, Proprietors, and Inhabitants in the Colonies, much exceed the means which the funds of the Society (though not inconceivable, and managed with the greatest economy) can supply.

Under these circumstances, the Society feel it a duty again to afford to all who are anxious for the good of their fellow-creatures, or interested in the prosperity of the Colonies, an opportunity of exercising their benevolence, by contributing to the funds of the Society: and they have the satisfaction of stating, that liberal contributions have been already offered by persons of the highest distinction both in Church and State, as well as by several of the most considerable Proprietors in the West India Islands.

WESLEYAN MISSION TO JERUSALEM.

It has been proposed by some of the Wesleyan Methodists in England, that fifty friends of Missions should subscribe ten guineas each for the outfit of a missionary to Jerusalem. It is almost unnecessary to state that from the best account it appears that the sum "is likely to be soon realized."

SIERRA LEONE.

From the London Missionary Register for July, we learn that the Colony of Sierra Leone, has suffered severely from a "fatal fever." The Committee of the Church Missionary Society state, that they never before received such "an accumulation of heavy tidings, as came, in quick succession, in the course of a few days

Not only have both the Chaplains of the Colony been removed from their labours, but three of the labourers in immediate connection with the Society have departed this life: two of these three, Mr. James Bunyer and the Rev. W. H. Schemel, had just entered on their work. The report of the other death which we have the pain to record—that of the Rev. W. Johnson—will be heard with that deep regret which accompanies the departure of well-known and long-tried friends.

All these Christian Labourers have left widows. Mrs. Johnson, in England, was anxiously waiting the arrival of her husband, whose chief object in his visit to this country was once more to see her in this world. Mrs. Flood arrived in the vessel in which her husband died. Mrs. Palmer,

Mrs. Schemel, and Mrs. Bunyer, are, at present, in Africa.

This distressing intelligence is not, however, without some alleviation. The Mission, which has been thus afflicted, is still greatly blessed of God: its converts continue to multiply in number and to grow in grace; and one and another of them is added, with the best-grounded hope of usefulness, to the body of native teachers. It is obvious, that it is on this class of labourers, under the blessing of God, that the extension of christianity in Africa must chiefly depend. The destructive influence of the tropical climates of this continent on the health and lives of Europeans, renders the preparation and increase of competent native instructors a point of first importance with the Societies which are aiming to benefit Africa. The committee cannot, therefore, but feel thankful, in the midst of the trials of the Mission, that these labourers continue to multiply.

But the work which has been begun, and has received such a blessing from God, must be maintained. The committee feel this dispensation of Providence a loud call on them to mature, as speedily as possible, the system of missionary preparation which they have in hand, that well-instructed labourers may be ready to take the field: and they cannot but hope that the members of the society will feel it their duty to assist this object, both by their liberal contributions and their earnest prayers.

The committee have thought it right, on this solemn occasion, to put on record their feelings, which they have done in the following minute and resolution:—

"At a meeting of the committee of the Church Missionary Society, held on Monday the 14th of July, 1823, the Secretary stated that he had very afflicting intelligence to report from Sierra Leone, not less than Five persons connected with the Society having been removed from their labours between the 20th of April and the 8th of May, among whom was their excellent friend, the Rev. W. Johnson. On Sunday, April the 20th, Mr. James Bunyer, Schoolmaster in Freetown, died about One o'clock in the morning, after a short illness, and was buried the same evening—Friday, the 24th, the Rev. W. H. Schemel died, after several weeks decline—Saturday, the 26th, the remains of Mr. Schemel were committed to the grave: on the same day, the Rev. W. Johnson sailed for England, apparently in perfect health—Tuesday, the 29th, Mr. Johnson was taken ill—Saturday, May the 3d, the Rev. S. Flood, First Colonial Chaplain, sailed for England, some-

what indisposed at the time ; and on the same day the Rev. W. Johnson died at sea—*Sunday*, the 4th, the Rev. H. Palmer, Second Colonial Chaplain, preached in the morning at Freetown, and administered the Lord's Supper ; but was taken ill in the afternoon, and was carried up to Regent's Town—*Tuesday*, the 6th, the Rev. S. Flood died at sea—*Wednesday*, the 8th, the Rev. H. Palmer died at Regent's Town.

Resolved, that, while the committee record with grief and regret the death of these valuable friends and labourers of the Society, and sympathize with their afflicted widows and relatives in their bereavements, they desire to bow with submission to the divine will ; and to urge on all the members of the Society the duty of special prayer to Almighty God, that He would sanctify to all concerned this trying dispensation of His Providence—would take the African Missionaries and Converts under His gracious protection—and would render efficient, by the influence of the Holy Spirit, the endeavors of the Society to supply faithful labourers in the Mission, and especially to prepare native teachers who may be the means in His hand of perpetuating and extending in Africa the saving knowledge of Christ.

This distressing intelligence soon became known to many of the Society's friends. One of them, in connection with a principal County Association, among the chief members of which Mr. Johnson was well known, expresses to the Secretary sentiments on his death, which will be felt wherever his character and labours are duly appreciated :—

How deeply are we all affected at the account of Mr. Johnson's death ! Such another loss could scarcely have been laid upon us. I feel for his poor children in Africa, for you, and for our common hope.

Still how very much remains to comfort us ! Mr. Johnson's work has evidently the stamp of God upon it. It is so firmly established, that no human opposition can overthrow it. He has been enabled to raise up many who will enter into his labours. But, above all, the spirit of prayer will be so deeply and increasingly excited, both for his Congregation and the Mission, that we cannot doubt, but that He, who has thus cast us down, will work even a greater blessing by the death of Mr. Johnson, than his life would have been to us. May we be enabled to exercise faith in his mercy !

In our city, where he was known, his death will be greatly deplored. We shall

have, this evening, a special meeting, in which one object will be to seek a double blessing on the work of Missions ; and I trust that we shall all feel, in consequence of this bereavement, both encouraged to come with more boldness to the Throne of Grace, and stimulated in our own exertions.

We trust that these feelings will be very widely awakened by the sad events which we have recorded.

DEATH AND CHARACTER OF MR. JOHNSON.

Our readers will have learned from the preceding article the death of Mr. Johnson, the indefatigable minister of Regent's Town. In our pages we have often given extracts from his Journal ; and in this day of missionary effort, and of missionary success, few have made such effort, or have been as highly favoured in witnessing the success of their labours, as Mr. Johnson. With a full knowledge of the danger of the climate, he has laboured from year to year, with a coloured population, composed principally of persons who have been released from vessels captured while in prosecution of the slave trade. Those who have read the interesting extracts from his journal, which we have, from time to time given, are prepared to do justice to his memory, and dwell with melancholy interest upon the circumstances attending his sickness and death. Mrs. Johnson was in England, and the motives of his visit home and the arrangements made to supply his absence, will be seen in the following extracts of a letter from him to the Secretary, dated Nov. 22, 1822 :—

"I believe now, that my dear wife is still alive ; and I need not say that I feel very anxious to see her once more. Would you, therefore, be so kind as to solicit the Committee on my behalf, to give me leave to return next April or May to England ? I should also feel more comfortable in my present situation, if my affairs respecting my relatives in Hanover, since the death of my mother, were settled : I have a brother sixteen years of age, unprovided for ; and unless I endeavour to do something for him, he will be exposed to the world without a guide or a single friend.

"I should wish to be back again in September or October ; as I would not be absent any part of the dry season.

"Mr. Norman, who seems to be better now of his frequent attacks of fever, and is attached to the people and the people to him, would, I think, be competent to take

charge during my absence. Mr. During could administer the ordinances and occasionally preach; as I have done at Gloucester: and thus I might leave for a few months with safety.

"My present labours are so various, that I think a visit would do me a great deal of good. It would especially refresh my spirits, which are very low: yet I am so wonderfully supported, that, at times, I am in admiration how I get through all so well. Sometimes I have preached so frequently, that I think myself entirely exhausted; yet when I mount the pulpit again, every thing appears new and marvellous, and my strength as fresh as if it had never been tried. Oh, *what shall I render unto the Lord for all his benefits towards me.*"

The Committee most readily acceding to Mr. Johnson's wish, he embarked on Saturday, the 26th of April, on board the *Setsey* and Ann, Captain M'Clough. In his vessel, Mr. During and his family had returned from England: the captain who then commanded her died on the 1st of April. Mr. Johnson had in charge Mr. During's daughter—his only surviving child; having, as before stated, lost his little son. These were severe trials to the parents, but they bowed to the will of God. A young native woman, one of Mr. Johnson's communicants, accompanied them to take care of the child. This was mercifully ordered; as in the afflicting and final scene which soon followed, this native Christian administered to his comfort, and received his dying words and testimony.

On Tuesday the 29th, the third day after they sailed, his sickness began: though he appeared in health when he embarked, there can be no doubt but that he carried with him on board the seeds of the fatal disease which so soon discovered itself. On Wednesday his fever increased, and he thought his end was near. On Thursday, a blister was put on his chest, to relieve his pains; but he continued to grow worse. On Friday, he could not turn in bed; hiccough came on; and he said to his mourning convert, "I think I cannot live." He suffered much under the black vomit.

On Saturday, May the 3d, the day of his death, he would call, in intervals of delirium, for David Noah, his active and laborious Assistant, and for his friend Mr. During, and endeavour to tell them what he had to say before he died. He expressed his earnest wish to see his wife, and encouraged his attendant, bidding her not to fear, and giving her directions how to

proceed on her arrival in London. ... then desired her to read to him the twenty-third Psalm: when she read it, "he told me," she says, "I am going to die. Pray for me. I prayed the Lord Jesus," she adds, "to take him the right way." He charged her to take good care of Mr. During's little girl, and to desire the Society to send a good Minister to Regents' Town as quickly as possible, or the people would be left in darkness; but added—"If I am not able to go back, you must tell David Noah to do his duty: for if Noah say, 'because Massa dead I can do nothing,' he must pray, and God will help him, and so we shall meet in heaven." His last intelligible words were—"I cannot live! God calls me, and I shall go to Him this night!"

PRESENT STATE OF REGENTS' TOWN.

The condition of the Settlement over which Mr. Johnson presided, may be seen in the following statement drawn up by him within the present year. It was addressed to the Chaplains and Missionaries of Sierra Leone, who hold quarterly meetings for their own benefit and for that of the settlements with which they are connected.

LADY DAY, 1823.

Dear Brethren—*Grace to you and peace, from God our Father, and from the Lord Jesus Christ!*

"Again it has pleased the Lord our God to spare us to labour in His vineyard, and to prosper us in the work of love which He has given us to do. It is true, I have suffered and continue to suffer much from ophthalmia: but I trust that even this is among the *all things* that *shall work together for good.*"

"As it respects Regents' Town, the work of the Lord is proceeding as before. Divine service has been regularly attended by Communicants and the other inhabitants. The schools continue to improve. We have had several additions to our Congregation and the Schools, by the arrival of slave vessels; and our population now amounts to upwards of 2000 persons. The people behave quietly and orderly, so that we have very few palavers, indeed less than ever before.

"I stated, in my last, that we had 50 Candidates under trial and instruction, for the Holy Ordinance of baptism: one of them, a woman, has since died in the faith; and another, a man, has been excluded for improper conduct; the remaining 48, will if it please our gracious God, be baptized on Easter Sunday.

The youths in the Seminary continue to walk worthy of the high vocation where-with they are called. They have made considerable progress in their studies, and promise well for future usefulness: indeed their conduct is such, that I think it my duty to notice it in the present Report.

"The number of Scholars is as follows:—

Boys residing in the School-house,	195
Boys residing with their Parents,	56
	—251
Girls residing in the School-house,	180
Girls residing with their parents,	50
	—230
Mens' Evening School	- - - 551
Womens' Evening School	- - - 20
Christian Institution	- - - 27

Total scholars. 1079

"There are 710 persons who can read.

"The number of the communicants, with the addition of the 48 candidates mentioned above, will be about 450.

"Our last Anniversary of the Regent's-Town Branch Missionary Association was very interesting. The collection after the meeting amounted to 10*l.* 6*s.* 0*d.*

"The new people receive half rice and half cocoa or cassada. Since October last, 7470 bushels of cassada and 1421 bushels of cocoa have been issued; and there is now enough in the people's farms to supply them with half rations throughout the year.

"The new road to the sea is nearly completed. Some of the people have begun to trade in the country: one canoe has been purchased, and another hired for that purpose: one man has already delivered 2 tons and 16 bushels of rice.

"The fishery has commenced, and promises to become a permanent benefit to the town.

"May the God of Abraham, of Isaac, and of Jacob, the Triune and our Covenant Jehovah, be praised for His continual mercies towards us, in carrying on this glorious work! And may He be pleased to keep us humble at the foot of the Cross!"

This last official communication from the departed saint, whose remains were in a little more than a month from the time when he in perfect health penned this Report were to be committed to the deep until the sea shall give up her dead, will be read by many with thankfulness, but with tears.

Mr. Norman remarks on this last Report—

"You will be much encouraged by B. Johnson's last Quarterly Report. I feel my duty to add my testimony to it; for I am certain, after more than two years close observation and constant intercourse with the people of this town, that much more than he has written might be said with truth. Yet! the Word of the Lord through his instrumentality, has been mighty, through grace, in pulling down the strong-holds of sin and Satan, and building up the kingdom of Christ in the hearts of the once wretched but now happy sons of Africa.

For the Religious Intelligencer.

REVIVAL OF RELIGION IN BOZRAH.

Messrs. Editors,—As one design of the "Religious Intelligencer" is, to give notice of Revivals of Religion which have recently so extensively refreshed the fields of Zion, I take the liberty to forward to you the following account, which if you judge deserving a place in your useful publication, you are at liberty to insert it, in its present form, or abridged. W.

For many years the state of religion has generally been at a low ebb in the town of Bozrah. In the spring of 1821, there was a revival in that part of the town called Bozrahville at the establishment of the Bozrah Manufacturing Company. About forty were awakened, and about twenty hopefully experienced a saving change. This establishment is situated at the north west skirt of the town, and nearly three miles from any stated place of worship. As it was the design of the proprietors that special regard should be paid to the instruction of the children and youth attached to the establishment, a good school has usually been maintained ten months in the year, and as it was impracticable for the females and children generally to attend worship on the Sabbath, at any other place, a regular course of worship was instituted in the village on the Sabbath, prayer meetings during the week and a Sunday School for the children and youth. These means, though often feeble, were soon found to have a happy effect on the morals of the inhabitants, and the department of the children. In the latter part of the winter and early in the spring of 1821, every family in the village was repeatedly visited and conversed with particularly on the great concern of their souls and generally prayed with. Early in May it was visible, that there was an unusual solemnity attending the social meetings and a

few began to be anxious. Prayer meetings were multiplied and a remarkable union appeared to prevail among the little number of professors of different denominations attached to the establishment. In this state of things, a solemn pause ensued for about two weeks, while the Spirit of God appeared to be hovering over the place. It was an anxious time with the little circle of professing christians. It pleased the God of all grace, then to descend with the influences of his Spirit, in a sudden and powerful manner without any special human instrumentality. In the course of three days not less than forty were more or less anxious. The variety of exhortation and instruction given to the anxious by professors of different denominations, had a very unfavourable effect, and at length, as far as means were concerned, were instrumental in checking the awakening. The effect however of the work was very happy and lasting on the inhabitants; social meetings continued solemn; children and youth were more faithful in their employments, and not the least difficulty was known to have existed, between any of the inhabitants, including the children, for about nine months.

Social meetings, with the addition of a Bible class for the young people were, continued as usual, until early last spring, when a work of divine grace commenced in Lebanon, about four miles from the Factory, some of the inhabitants visited the place and two individuals were impressed. Some extra meetings were appointed. About the first of April the Rev. Mr. S. an evangelist, held a meeting about a mile from the Factory; numbers from the village attended; several were impressed and Mr. S. was invited to appoint a meeting at the Factory. From that time he continued pretty constantly for two or three weeks in the village; his labours appeared to be peculiarly blessed and were accompanied with the power of the Spirit; about forty were more or less anxious and more than thirty have expressed hopes in the mercy of God. Rev. D. A. invited Mr. S. to labour with him in his society generally, and he continued for the most part of the time for several weeks, in various parts of the town. Many were awakened, and a considerable number expressed hopes of a saving change. But the good work appeared to be greatly hindered, from the coldness of some, the decided opposition of others, and the want of a systematic course of gospel means. As a part of the fruits of the revival, forty-eight have been admitted into the Congrega-

tional Church under the care of Mr. Austin and some others are expected to come forward. About twenty will probably be added to the Baptist Church, under the care of the Rev. Wm. Palmer and some have joined the methodist classes.

That kind of preaching and exhortation which appeared to be accompanied with the special agency of the Spirit, was the exhibition of the divine law, in all its purity and terrors; the sovereignty of God in dispensing his special favours; the total depravity of the hearts of impenitent sinners and their determined opposition to the terms of the gospel; the all sufficiency of Christ and the freeness of his salvation for the returning penitent; the necessity, without delay, of repentance towards God and faith in the Lord Jesus Christ; the great danger of being left to hardness of heart and blindness of mind without immediate submission. When awakened sinners were flattered that they were in a good way, while impenitent, it generally abated their anxiety, but when they were told God was right in his requisitions and that they were stubborn and rebellious and were urged at once, to give up their opposition and flee immediately to Christ, it generally deepened their convictions, until they hopefully submitted.

The meetings during the awakening were still and awfully solemn; they appeared to express a present God, and the operations of his Holy Spirit, and to his name be all the glory.

The writer has particularly mentioned the revivals of the Manufacturing establishment, because that manufactories are rapidly increasing in the country, hoping that these remarks will encourage ministers and pious people to visit and labour more among them. The number of inhabitants usually attached to the manufactory in Bozrah, are about one hundred and fifty; between seventy and eighty are fourteen years of age and upwards, more than sixty of whom are either professors or expressing hopes of a saving change of heart.

HOLINESS.—The believer is compared by the Psalmist to a tree, and it is well known that those trees flourish most, and produce the sweetest fruit, which stand in the sun. The devout soul lives near to God, and dwells in the perpetual sunshine of his presence and love. His fruit will be sweet and ripe, whilst the nominal professor, who lives in the shade of worldly entrenchments, will bring forth but little fruit, and even that will be green and sour.

JOURNAL.

POETRY.

*For the Religious Intelligencer.*REFLECTIONS AFTER HEARING A DISCOURSE ON
DEUT. 32, 29.—BY REV. C. WILCOX, SEPT. 28.

Oh that dread hour when ruthless death
Shall steal away my mortal breath,
When my freed soul shall trembling fly,
And wait its trackless course on high,
(Mysterious flight to regions far,)—
Till it arrives at God's dread bar,—
And there its changeless doom receive,
In realms of bliss, or woe, to live—
To join the spotless choir above—
Chant their sweet notes, and taste their love,
Or from them take its dismal flight,
And wander in eternal night.
For that dark hour my soul prepare—
Of earth's delusive charms beware ;
Awake, awake from pleasure's dream,
Nor trifle with the awful theme.
Perhaps the fatal bow is sprung—
The moment set—the arrow strung—
Another hour—my heart may feel
From death's cold hand the poisonous steel—
The dart that drinks life's fountain up,
And bids the vital functions stop.
Trifle with death ! my soul forbear,
Lest turns thy trifling to despair !
Trifle with death ! sport with the grave !
Presume not till thy hand can brave
The tempest of the wrath of God—
Deride his might, and break his rod !
But while death lingers, watch and pray,
And walk in virtue's hallow'd way ;
Obey the Saviour,—take his cross
Esteem the vanities of time but dross :
Then death will be the welcome friend
That bids thy sins and sorrows end.

B.

For the Religious Intelligencer.

CHRISTIAN ALMANACK FOR 1824.

Just published by Lincoln & Edwards, Boston,
for the *American Tract Society*, containing 48
closely printed pages, and sold at 10 cents single,
6 dollars a hundred, or 5 dollars if remitted with
the order.

CONTENTS.

Eclipses, &c. ; Certificate of Copy Right ; Ed-
itor's Address ; Table of Solar System ; Table
of High Water in principal ports in North Amer-
ica ; Table of quantity of rain, &c. which fell in
each month of the year, ending May 31, 1823.

Two calendar pages to a month, embracing 20
columns, shewing time of Sun and Moon's rising
and setting, length of day, Sun slow or fast of
clock, Sun's declination, Moon's age, time of
Moon's southing, Moon's place in signs of the
Zodiac, time of High Water, southing, &c. of
seven Stars, Remarkable Days, Events, &c. Me-
teorological Journal for preceding year, and a
very full Farmer's Calendar.

The top of the calendar pages is occupied with
Hints on the New Year ; Selections ; Anec-
dotes, 1. Reproof to Sleepers, 2. Funeral Ser-
mon of Dr. Priestley, 3. Late attendance on pub-
lic worship ; Extract from Nott's Sermons to
children ; Early Rising ; Stubborn Facts ; Strik-

ing coincidences ; Anecdote of Lord Nelson ;
Anecdote of George III ; Lines to Mrs. R. Mis-
sionary to the Sandwich Islands ; Anecdote of
Catharine Brown ; Extract from Dr. Griffin's
Inaugural Address ; Anecdote of the ungrateful
Son ; Extracts ; Adieu to Summer ; Anecdote
of Whitfield ; On Divine Providence ; Hints on
close of the year.

After calendar pages, Treatise by Dr. Olbery,
who discovered the Planets Pallas and Vesta, on
the influence of the Moon ; Facts concerning
the population of the United States ; Brief outline
of Efforts made to spread the Gospel ; Bible,
Tract, Foreign Missionary, Domestic Missionary,
Education, Sabbath School and Common School
Societies ; Institutions for Africans ; for Deaf
and Dumb ; Description of a Funeral by a young
lady in Hartford Asylum ; Theological Semina-
ries in United States, and number of Students ;
Colleges, number of Students, and number of
pious ; Religious periodical publications in the
United States ; Dialogue on efforts now made to
spread the Gospel ; Abstract of Rev. Dr. Boudi-
not's Will ; Hints on Wills ; Hints on Family
Worship ; Scripture promises to the liberal ;
Expenditures in the United States ; Star of
Bethlehem ; Anniversaries and Treasurers of
charitable Societies, &c. ; College Vacations ;
Interest Table ; Courts of the United States,
Massachusetts, Maine, New Hampshire, Ver-
mont, Rhode Island and Connecticut ; List of
Stages ; Rate of Postage ; List of Roads.

Among the Agents for selling this Almanack,
are Nathan Whiting, New Haven ; and Hun-
tington & Hopkins, Hartford. Merchants and
others who wish to promote the circulation of
this Almanack, may direct their names to Lin-
coln and Edwards, No. 53, Cornhill, Boston.

W. A. H.

ANECDOTE.

At a meeting of the Society for promoting
Christianity among the Jews, many interesting and
affecting things were said. A converted Jew, the
son of a Rabbi (or teacher,) returned his thanks
for the exertions of the Society on behalf of his
nation, and related, that he once conversed with
a learned gentleman who spoke very lightly of the
objects of the Society and its effects, and said,
'He did not suppose they would convert more
than a hundred altogether.' 'Be it so,' returned
the converted Jew, 'you are a skilful calculator
—take your pen now, and calculate THE WORTH
OF ONE HUNDRED IMMORTAL SOULS !'

The Treasurer of the American Tract Society,
acknowledges the receipt of twenty dollars from
Ladies in West Hartford, Conn. constituting their
pastor, Rev. Nathan Perkins, D. D. a life mem-
ber of said Society.

NOTICE.

The annual meeting of the "New Haven Fé-
male Society for missionary purposes," will be
held at the Lecture Room in the North Church
on Wednesday, October 2, at 3 o'clock, P. M.
It is expected an address will be made by some
clergyman of the city. A punctual attendance is
requested.

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